REFLECTIONS

Upon a Late

MALICIOUS PAMPHLET,

ENTITULED,

Reason against Rage, &c.

Written by

THOMAS SPEED.

Seest thou a man wise in his own conceit? there is more hope of a Fool than of him. Prov. 26. 12.

Τίμα τὸ δαιμόνιον ἀεὶ μὲν, μάλιστα δὲ μετὰ τῆς πόλεως· ὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς θύειν, καὶ τοῖς νόμοις ἐμμένων. (i. e.)

Venerare numen, cùm aliàs semper, tùm maximè quum sacra publicè fiunt. Sic enim apparebit, te simul & diis immolare, & legibus obtemperare. Isoc. Orat. ad Dem.

LONDON, Printed in the Year 1691.

The Bedford Book Shop Cat. 14 # 146 3.31.'37 4/- (DBC)

To all Sincere

MEMBERS

OF THE

CHURCH of *ENGLAND.*

AS it's, doubtleſs, time very ill ſpent to read, ſo I ſhould have eſteemed it much worſe, to have made any Reply to what Mr. Speed has now given to the City of Briſtol, as his ſeeming laſt Legacy; only having obſerved, how induſtriouſly it has ever ſince its Birth been diſperſt abroad, to the triumph of ill deſigning Men on the one hand, and the deluſion of well meaning Men on the other; and by reaſon of both, how Schiſm and Faction is fomented; the Duty I owe to our Church and State, has prevail'd with me, to make ſuch Reflections upon it, as I hope will check the Boaſting of ſome, and prevent the Deluſion of others.

Indeed, had Mr. Speed drawn his Pen againſt thoſe only, who were concerned in reprinting his Sermon, I ſhould by no means have interpoſed in the Controverſie: but when, at the ſame time that he pretends to make Animadverſions upon the Epiſtle to his Sermon, he takes the Liberty to make malicious and ſcurrilous Reflections upon the whole Community of the Eſtabliſht Church; I think my ſelf ob-

liged, as a Member thereof, to appear in its just Vindication.

I must confess, the Notion that I have for many years had of our Author, from the Character of common Fame (having had no particular Correspondence with him my self) raised my Expectations of somewhat extraordinary in this Pamphlet, when I first heard of its Publication: But I was extreamly disappointed in my perusal of it; finding therein neither the Spirit of Learning, nor the Genius of a Quietist; but upon an impartial and mature Examination of it, I could bring it to no other Idea, in my thoughts, than a hodg-podg of Malice and Impertinence, unworthy a rational mans Animadversion. Accordingly it was my Determination, that if any one else would expend time to give it a publick Answer, they might; but it should have none from me. But observing ever since its Appearance, our Adversaries very loud and incessant in its Praise, and every undeserved Object of its malice silent; the common Interest and Reputation of that Communion to which I belong, has at last prevailed with me to make my publick Reflections upon it: And this is indeed a true Account of their tardy and slow appearance; wherein if any thing seem Satyrical, the Author of that Pamphlet may thank himself, who has given such just Provocations; for the Reader may observe, that for the most part I have only reflected back our Authors Venom into his own Face.

REFLE-

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Upon a Late

Malicious and Scurrilous Pamphlet,

ENTITULED,

Reaſon againſt Rage, &c.

HAD *Thomas Speed* paſſed over all his Age, as he pretends he had once determined for the Remainder of it, in ſilence, and retired; he had done his Country and himſelf much better ſervice, than in any thing that he hath yet offer'd to the Publick: The Nation is factious and divided enough already, and one would think a Man ſo far on his Journey to his latter end, ſhould have found ſomewhat elſe to do, than to have re-acted thus the principal Fool in the Play. What he offers as an Apology for his holding forth at this time, had more ſeaſonably been applyed in perſuading him to have held his tongue. He pretends, * *He met lately with a malicious* * Pag. 1. *Libel, contrived and publiſh'd on purpoſe to expoſe, and* (if poſſible) *to draw into popular Contempt, the two Candidates, himſelf, &c.* Now if by Malicious Libel he means his own Sermon, I readily concur with him; and add alſo, That it is not only a Pattern of the deepeſt Malice againſt his Fellow-Chriſtians, the moſt impudent Harangue

rangue againſt the Government of his Country, but the moſt blaſphemous Libel againſt God Almighty, that ever I read of that Nature: bringing him in to patronize all the Barbarities, and Confuſions, of that moſt unhappy Age. If he means the Dedication of his Sermon, there is nothing in that which, in propriety of Speech, deſerves the denomination of a Libel, till he nick-named it: nor any thing ſo malicious, till he had the handling of it.

But methinks I cannot compoſe my Countenance, when I read *Thomas Speed*, thus nicely jealous of falling into popular Contempt in his Old age; as if the World had ſealed Approbation to all the former part of his Life: one would think that a *Review of the foulneſs* of his paſt Behaviour, particularly of the *Birth of his own begetting*, now re-printed, ſhould bring him to an humble acknowledgment, that he has never deſerved a juſt freedom from it.

As for the two rejected Candidates, I am heartily ſorry, that they have been ſo far miſguided by the Flatteries, and ſly Inſinuations of an unreaſonable, and reſtleſs Faction, as by their own Meaſures, to draw themſelves into any popular Diſreſpect, or Contempt: being both Men that might otherwiſe deſerve a conſiderable Figure in the City: And I am ſo much the more ſorry for them, that they have no better Advocate for their Reputation, than the Author of this ſcurrilous Pamphlet; who as his Tongue may be eſteemed no ſlander, ſo neither may his Pen be thought a Credit.

He ſets out in the firſt Page of his Book, in the Language of a Criminal pleading to an Indictment for his Life; the Reaſon I cannot diſcern: indeed, that he has in his Life-time deſerved to have been Arraign'd, and Condemn'd for Rebellion, is not only a Matter of Fact ſufficiently

ſufficiently known to the World, but which he himſelf acknowledges, when he pleads for his Pardon, † the moſt Gracious Act of Indemnity of King *Charles* the Second; but that is paſt and forgiven (I hope) by God, as well as all good Men that were then Sufferers; but here he is neither Charged, nor Indicted, expreſly, for any Crime at all; and yet he would inſinuate to the Reader, as if he were arraigned for a Criminal; which puts me in mind of a very great and good Saying, *A guilty Conſcience needs no Accuſer.*

† Pag. 17.

Having thus conſidered the Epiſtle Dedicatory of his Sermon, as a formal Indictment drawn up againſt him; he introduces his defence with this ſcurrilous and pedantick Reflection upon it, *viz.* that it is * *A deformed Libel, whoſe Contents are fitter to be turn'd into a Song, to be ſung by a crew of Drunkards at an Ale-bench, than to be expoſed to the view and peruſal of any judicious and ſerious Readers.* Now that what he here calls, with ſo much Venom, a Libel, is, according to his own Epithete, in ſome meaſure deform'd, I ſhall grant him without much contradiction, ſince his Actions bear a principal Part in it: but to ſee how ſtrangely a flight of Rhetorick, ſpit with Venom, may ſparkle back its Poiſon upon the Face of the Orator. He would have the Contents of the Epiſtle, to be fit matter only for a drunken Song; now I have Charity to think, that he would not have Scripture Phraſes thus lewdly Prophaned; wherefore his Words ſeem to import no more than this, that his own Actions are a fit Subject, and himſelf a proper Heroe for a Penny Ballad; becauſe theſe are the Contents of the whole Epiſtle.

* Pag. 2.

In the next Paragraph he enters upon a large digreſſion: But in the very firſt ſtrain, *Tiſiphone* diſcovers her Hand guiding his Pen, to let you ſee what *Fury* inſpired the

Ex ungue Leonem. the whole: *That the Spirit which writ that ſcoffing Paper, and reprinted that Sermon, thirſteth after Blood, and would rejoyce to have his*, &c. Now if it be our Bleſſed Saviours own advice to his Diſciples, † *Judge not, that ye be not judged*; how far is he from walking (according to his Pretenſion) * *in the moſt agreeable way to the Practice of the Primitive Chriſtians, mention'd in Holy Scriptures*; who publiſhes himſelf to be of ſo Cenſorious and Malicious a Judgment; for † *Could the moſt malicious among Mortals (I had almoſt ſaid among Devils)* have belcht out a more revengeful and uncharitable Expreſſion? If he deſires a ſatisfactory Anſwer to this firſt Eſſay of his Charity, I do aſſure him (that he may not ſtand thus in dread of his Life) I know of no ſuch thirſty Cannibals in *England*, unleſs there be any lurking among our Factious Herds; or if there ſhould chance to be any ſuch Salvage, in Sheeps Clothing among us, he above all, has the leaſt reaſon to fear him; for (by his Stile in his Book) I gueſs his Blood is ſo corrupted with Venom and Gall, that one drop would be apt to diſguſt the thirſtieſt Cannibal upon Earth.

† Matt. 7. 1.

* Pag. 22.

† Pag. 22.

We will leave our Author here, to gratifie his malicious and revengeful Spirit, with wording, according to his peculiar Talent, old bugbear Stories of Perſecution; and meet him again at the Cloſe, to ſee what Application he makes to them. * *I mention not* (ſaith he) *theſe Cruelties*, with this ſolemn Oath (*God is my witneſs*) *with the leaſt deſire or deſign, to provoke the living Sufferers, to ſo much as a thought of Revenge, or maliciouſly to expoſe the Perſons of their Oppreſſors.* But does he expect to gain a belief in any rational Man to this Aſſertion, while he breaks an Article of his own Faith for its Confirmation? 'Tis a great Sign what a jealouſie he had, how like a barefaced Contradiction this would look, to what he had maliciouſly,

* Pag. 4.

maliciouſly, and revengefully recited before; that (contrary to his Perſwaſion) he binds it with an Oath. But Men of Sence are too well acquainted with the diſtinguiſhing Vice of his Sect, to meaſure his Intentions by his Pretenſions; eſpecially in a thing thus ſtrangely incredible? for whoſoever ſhall conſider, what a Spirit of Uncharitableneſs runs through this whole Book; and particularly, with what venomous Daſhes he has Poiſoned this recitation, muſt imagine, that the Spirit of Malice here pen'd, what a deſire of Revenge Indicted; and will therefore read it rather as a Romance, than an impartial Hiſtory.

Is it thus, that our Author fulfills that *Chriſtian Doctrine of the Apoſtle Paul, Being reviled we bleſs?* certainly his Book is the worſt Comment upon the Text, that I ever heard of: I own it's very natural for Men under preſent Sufferings (though never ſo deſerved) to be uneaſie; but it raiſes Nature, to read *Thomas Speed* making ſuch paſſionate Complaints, with ſo many malicious Aggravations, of what he and his Diſſenting Brethren, a while ago, in King *Charles* the Second's days endured; who was, not many years before, a very active and leading Man, in the Perſecution of the diſtreſſed National Church, with infinitely more exquiſite Cruelties and Barbarities: Of what a turbulent and revengeful Spirit muſt he be, who winces thus in cold Blood, at the deſerved chaſtiſement of a Whip from thoſe, whom a little before, he himſelf was Inſtrumental to afflict with Scorpions?

Should I follow him for my Preſident, and undertake to relate how barbarouſly and inhumanly, the Members of the Eſtabliſht Church, have been handled by her Diſſenters, whenever they could get power enough in their hands, to commence Executioners of their own bloody

Rage; I am perſwaded, I could draw out as black a Scene of Perſecution, as any Recorded in the Chriſtian Church; having above all this great Aggravation, that theſe Men have broke through the Laws of their Country, to Perſecute the true Obſervers of the Laws of God: I need not be particular, with the Author of the uncharitable Pamphlet we now cenſure, about the bloody *Oliverian* days (that indelable Blot in our *Engliſh* Annals.) What a laſting and diſmal Tragedy of Perſecution was then tranſacted by the Diſſenters, againſt the Church of *England*; being ſatisfied, that he needs no Information, who was an eminent Actor therein himſelf (the God of Mercy forgive him for it!) But that I may not leave the Reader thus, upon a general Notion, I will give him one Inſtance only of the Cruelty of thoſe days, by which he may gueſs at all the reſt; which I choſe the rather to relate in this Place, becauſe it was tranſacted in this City, in the memory of ſome of my Fellow Citizens now living.

"The Pious and Good Biſhop *Howell*, who fill'd this "Epiſcopal See in thoſe days, had not only his Spiritual "and Temporal Eſtate taken from him; but likewiſe "was himſelf, his Lady, and a numerous Family of Nine "or ten Children, yet farther Perſecuted in their Per-"ſons, with ſuch baſe and unheard of Barbarties, as "muſt needs raiſe a reluctancy in human Nature, and "chill our very Blood, when barely related. While his di-"ſtreſſed Lady lay in Child-bed in the Palace, thoſe Ruf-"fians, who had pretendedly bought the Houſe, to make "ſale of the Leads, uncovered the very Room wherein "ſhe lay, ſo that the Rain and Weather beating in upon "her from without, and a Heart full of Grief oppreſſing "her within, ſhe was ſoon from thence removed to her "Bed of Clay. But to make her amends for the loſs "of her Life, they reſolved to ſend her diſconſolate

"Husband

" Husband ſoon after her; in order thereunto, they pro-
" ceed to drag him out of the Houſe firſt; but he un-
" willing to lodge in the Fields, and ſcarce knowing
" where to ſhelter his poor Motherleſs Family, catches
" hold upon the Staple of the Door, and ſtrugles a while
" for his own Property; but being overwhelm'd with
" theſe Indignities and Sorrows, he (within leſs than a
" Fortnights ſpace) ſubmitted quietly to the diſſolution
" of his Earthy Tabernacle, that his Soul might go, and
" find out his deareſt Ladies, in the happy retirement of
" Heaven: After which, the miſerable ſurvivers of their
" Family, were expoſed deſtitute and naked, to the Cha-
" rity of thoſe, who were able and willing then to re-
" lieve them.

Now if * *it will not avail the guilty, in the day of Gods righteous Judgment, to plead for their juſtification, that they had a Law*; will it not extreamly aggravate the Condemnation of thoſe, who were thus infinitely more cruel and inhuman, without, yea even contrary to the Laws of God and Man? But our Author will be apt to ſay, *this is ſtale news; and we are extreamly alter'd ſince that, we are not the ſame Men, we were Thirty nine years ago.* I anſwer, 'tis true, you cannot at preſent ſhew your ſelves the ſame Men, but we thank your want of Power, not your want of Malice; for we do not find, that the ſurviving Inſtruments of thoſe ſalvage Cruelties, do now ſpeak of them with any publick deteſtation and abhorrence. * Pag. 5.

The poor Epiſcopal Clergy and Laiety in *Scotland*, I believe, will experimentally tell you, that their Countrymen, of your Factions, are much the ſame as they were formerly; or if alter'd, not at all for the better: 'Tis but for them to write *Jacobite* in the Forehead of an honeſt Church-man, and he is Sequeſter'd, Outlaw'd;

and then *Cerberus*, that many headed Monſter of their Country, the Rabble, is let looſe upon him: how diſmally are Honeſt and Pious Men, with their Families, deprived of their Properties, and oppreſſed in their Perſons, Sequeſter'd, Outlaw'd, Impriſoned, and harraſſed out of their Lives, many of them, by the prevailing Party; and yet we do not inflame the Nation with our Complaints: Whereas were there but a Shadow of thoſe Severities, executed upon our Diſſenters (who for the Miſchief they do our Government, juſtly deſerve them) we ſhould have them roar out their Sufferings, and make ſuch Proclamations of Perſecution, as if all the *Barbarian* World was faln upon them.

But I need not Inſtance in Cruelty and Perſecution to the Church, executed by Men of our Diſſenters Principles, thus forreign to us; for did not our *Engliſh* Tigers of the ſame Fury, not many Months ago, while truſted by the Government, with a little more Rope than ordinary, make at all Eminent and Honeſt Church-men, with as much eagerneſs as ever, ſparkling their Eyes, and ſhewing their Teeth, and giving many ſhrewd Signs what they would be at, could their Power but keep touch with their Malice? Nay, in many Places, 'tis well known, they broke looſe, to the Terror of many Honeſt and Loyal Men; particularly in *Gloceſter*, where (if I am not miſinformed) was Executed, upon a very Reverend and Learned Doctor of Divinity, and Prebendary of that Cathedral, a piece of unjuſt Cruelty, exceeding what my niggard Rage can expreſs; and therefore I ſhall beg our Author, to lend me ſome of his Venomous Words to relate it. * *What generous Spirited Perſon is there, who delighting in his Dogs, would not, in caſe of any of their Sickneſs, not only allow, but command their Keeper, to let them out of their Kennel into the open Air, in order to their*

* Pag. 2, &c.

their Recovery? *But* ('tis ſaid) *this Benefit was denied* him, till the *languiſhing Body* of that *innocent Sufferer* was paſt Cure. *Many* other innocent Gentry were likewiſe *throng'd together, in that miſerable manner, in unwholeſome* Confinements, *ready to be ſtifled, for want of Air to breathe in, and convenient Room for Reſt.*

I have fallen into this neceſſary Digreſſion (contrary to my *Genius*) to ſhew how little reaſon our Author, or any Diſſenter has, to charge us with the Spirit of Cruelty, and Perſecution; and to recite ſuch Bugbear Stories, of their paſt Sufferings, with ſo much Malice, and Revenge againſt us; eſpecially now, while he, and his Diſſenting Brethren, enjoy their fill of Religious Licentiouſneſs. And I think I have given him a Digreſſion for his Digreſſion; or if I have not, I am ſure I could.

I come now to meet him at the Cloſe of his Digreſſion, for which he gives this Apology, * That *it was for the ſake of thoſe, in whom that uncharitable Spirit of Perſecution is yet alive.* Now I preſume he cannot be guilty of ſuch an unaccountable piece of Ingratitude, as to mean the Members of the Church of *England*, (for from them he now enjoys the Liberty of his Conſcience, and of whatſoever elſe he can reaſonably expect, undiſturbed) I have Charity therefore to think, that he did, or at leaſt ought to mean, thoſe his Diſſenting Brethren, who (not long ſince) actually began a Repetition of thoſe inhumane Cruelties, in which they once made ſo great a Progreſs; againſt thoſe, who do them no greater miſchief, than allowing them the Liberty of their Conſciences. * Pag. 5.

Having thus gratified his petulant, and malicious Humour, in an untimely Recitation of paſt Sufferings, till he ſeem'd to be out of breath; he comes now (if you will

* Pag. 6. will believe him) * *calmly, and in the ſpirit of meekneſs*, to warm his Conſcience, upon the darling Subject of Toleration: but I fear, that Stable of *Augeas* is a Task for *Hercules*. But what Spirit (I wonder) moved him to keep thus warmly, and zealouſly now, upon pleading for that, which is not denied him? If he eſteems his Liberty a Bleſſing, it would ſurely better behove him to thank God, and his Country, and reſt ſatisfied; which is what we might rationally expect from our Diſſenters, for ſo great a Favour, which they have ever ſo little deſerved; were they not ungrateful in their Natures, and unſatiable in their Affections: For his arguing, and ſtruggling now, againſt the Governing Party, for Toleration, is as fooliſh and abſurd in effect, as it would be to murmur againſt Providence, at Storms; and plead with God for fair Weather, while the Heavens are Serene, and in the Days of Sunſhine. But ſurely ſuch genuine Sons of *Jeſurun*, deſerve for their Ingratitude, to be placed in the 15th Verſe of the 32th Chapter of *Deuteronomy*, and to take what follows. However, (to gratifie the old Gentleman's Humour) I will follow him diſtinctly, through his Reaſons, and Motives for Toleration, and ſee what *Thomas Speed*, our daring Champion for the Cauſe, has offer'd in its defence.

The Baſis of all his Arguments, is what he has laid
* Pag. 6. down in the firſt Line, * *That Faith is not to be forced:*
Fides non eſt cogenda. (I ſuppoſe there is no one in theſe Parts, can well be ignorant of this Maxim, which was, not long ſince, ſo induſtriouſly publiſht, by our Author's once intimate Croney, and Fool, as an Article of his Faith, the ill conſequence of which Imprudence (to ſay no worſe) I believe coſt him many a thoughtful Recantation.) Now I will freely grant our Author his Principle, *That Faith may not*, becauſe cannot, *be forced*: Nor am I for the execu-

tion

tion of any Rigour, upon any Believers of Christ, of what denomination soever; provided they observe the Apostle's Rule, * *Hast thou Faith, have it to thy self before God.* And so long as any Man's private Persuasion of Mind, continues inoffensive to the Publick Church, and State, I would not (for my own part) molest him, no not with a Thought. * Rom. 14. 22.

But when Men by an open and turbulent Profession, and Vindication of their inward Persuasions, shall either directly, or indirectly, encourage Immorality, or Irreligion, or foment Heresie, Schism, or Faction, in Church, or State; 'tis then high time for the Civil Magistrate, to exercise his Coercive Power, in discouraging, and suppressing, those intolerable Evils: For otherwise, there can be no Security for Ecclesiastical, or Civil Government. And therefore, I deny any Inference our Author can make, from his First Principle, for a Toleration to our Dissenters, while their Strength is so great, and their Spirits are so restless; with this Distinction, That though an inward Faith is not to be forced, yet when that shall break out into Publick Divisions, and Factions, these may, and are to be discouraged with severity; for then the Coercive Power is not levell'd against Faith, but against Faction; how soever accidentally, it may chance in its necessary Measures, to touch home upon the Errours of Faith, as the Principal Cause.

'Tis our Author's own Creed, * *Not outward Service, but inward Sincerity of Heart, is chiefly regarded by God.* Now since the Coercive Power did never pretend to reach directly the inward Sentiments of the Heart, but only to discourage such an outward Exercise, and Profession, of erroneous Sentiments, as has been judged inconsistent with the Publick Peace, they may thank themselves, not blame good Laws, whose turbulent outward * Pag. 23.

Zeal,

Zeal, not whoſe inward Faith, has at any time betray'd them into Sufferings.

That miſtaken Zeal, and Paſſion, Men generally have, for the promotion, and encouragement of their own Perſuaſions, will ſcarcely (without much conqueſt over Nature) ſuffer them to ceaſe from uſing all imaginable Endeavours, to make Proſelytes to their Party, though they rob the eſtabliſht Church of her genuine Members for them; nay, 'tis that which Diſſenters of every ſort, principally aim at, that ſo by weakning her, and increaſing themſelves, they may at laſt cope with her, and get the Dominion over her: This is what will ever be the Practice of all Diſſenters from the eſtabliſht Church, unleſs we could ſuppoſe their very Natures ſhould be altered.

Now if ſuch be the Induſtry, and Cunning of our Churches Adverſaries, for her deſtruction, from a natural Zeal, for the promotion of their own Perſuaſions; 'tis but rational, that the Government ſhould uſe ſuch legal and neceſſary Meaſures, as may give a check to this their innate Ambition, and compel them (if poſſible) into the Boſom of the National Church; if not, at leaſt to prevent thoſe, who are already there, from falling away.

'Tis true, * *Errour is a Malady of the Underſtanding*; and ſo long as it remains there only, the proper Cure is ſound Reaſon: but let me add too, That Obſtinacy, and a turbulent Zeal, are Maladies of the Will; and for a diſtemper'd Will, outward Compulſion, and Coercion, are the likelieſt Means for Cure: When therefore ſuch convincing Arguments have been offer'd, as have ſilenc'd an erroneous Underſtanding, and yet the Will ſhall continue ſtill to hold out in oppoſition, this obſtinate Fort of the Soul muſt be ſtormed to a Compliance by outward Force, becauſe *Arguments joined with gentle Admonitions*,

* Pag. 7.

monitions, and wholeſom Exhortations, cannot effectually reach this diſtemper'd Part; and therefore, our Authors Paralel, is of a piece with the reſt of his Argument, a Rope of Sand, which will by no means hold together; for though 'tis true, † *That Chirurgion would apppear very ridiculous, among Men of underſtanding, who when a Perſon ſought to him, for the cure of a Wound in his Head, ſhould apply only a Plaiſter to his Heel*; yet the Caſe is otherwiſe with the Patients we have to deal with; it is not a Wound in their Head, but Prejudice, and Enthuſiaſm in diſtemper'd Brains, is their Malady: Now 'tis a known Method with Phyſicians, when the Diſtemper has prevailed, to the diſturbance of the Brain, and the Patient is become Enthuſiaſtick, and Light-headed, to apply a drawing, or coercive Plaiſter to the Foot, as the laſt and moſt effectual Remedy. † Pag. 7.

In ſhort, 'tis a ſufficient Anſwer to his firſt Argument, that though Faith is not to be forced, yet the growth of Schiſmatical Diviſions and Factions, againſt the Eſtabliſht Church, is to be diſcouraged and ſuppreſt; and 'tis well known, the deſign of our Laws, was againſt the latter, not againſt the former; and if the Correction of the one, has at any time by accident, moleſted the other, they may thank themſelves, and the Encouragers of Diviſion for it, who ſuffer'd in that Nature: For had the Diſſenters been always * *innocent Livers, to the Government-wards, in the Land of their Nativity*, they had (I am perſwaded) never felt the Severity of Penal Laws. * Pag. 5.

But becauſe our Author ſeems to raiſe a † Second Argument for Indulgence to Diſſenters, from the Nature of Religion, and the Practice of Chriſt and his Apoſtles; I ſhall, once for all, fully demonſtrate (by a Line of Hiſtory) that Religion has (by the Approbation of God its Author) always had a coercive Power, lodg'd in the † Pag. 7.

hands of Authority, for its juſt defence, againſt the incroaching Evils of Idolatrous, or ſchiſmatical Factions; which if true, this matter of Fact will ſerve to overthrow all ſeeming Arguments alledged againſt it.

Under the old Law, 'tis well known to all, who do not look upon Scripture as a dead Letter, that the Supream Magiſtrate did, by the Approbation of God and good Men, make uſe of his coercive Power in Sacred things. The good Kings of *Judah* exerciſed their Soveraign Authority, in reforming Religion, in breaking the Idols of the People, and demoliſhing the High Places, that were ſet up contrary to Law, and the Publick Eſtabliſhment; and for ſo doing, they are commended by the Holy Ghoſt, to have done that which was right in the ſight of the Lord.

Nay, and to ſhew you what is likely the genuine Iſſue, of a ſupine neglect of this coercive Power, in Matters of Religion, I ſhall refer you particularly to the Seventeenth Chapter of *Judges*; where you may obſerve, that in the *interregnum* of the *Iſraelites*, after *Sampſon*'s Death, the Church of God was miſerably corrupted, even to Idolatry it ſelf; inſomuch that *Micah*, one of the better ſort of Men then living, had an Houſe full of Gods, which he Worſhipped, contrary to the expreſs Command of the God of *Iſrael*. Now, whence came this lamentable decay of the true Religion? the Sacred Writer, immediately after his Relation of this ſad decay of the true Religion, ſubjoyns this as the Cauſe of it; * *In thoſe days there was no King in Iſrael, but every man did that which was right in his own eyes.* (*i. e.*) There was no Dictator, or Supream Civil Magiſtrate, that might authoritatively ſuppreſs diſorders in Religion; but every man was permitted to walk in the way of Religion he beſt fancied, and to do what he liſted

* Jud. 17. 6.

liſted in Sacred things; or, according to the Language of our Times, every Man was left to the Liberty of his Conſcience. [I cannot but add in ſo proper a Place, what the Reader may obſerve in our preſent times, to be the miſchievous uſe that is made of Toleration; the coercive Power has not been long ſuſpended, but *Socinianiſm* has appear'd barefac'd among us, and the Divinity of our Bleſſed Saviour has been openly Arraign'd, and denied, in Pamphlets and publick Houſes; which I look upon to be rather of a more malignant Conſequence, to the Chriſtian Religion, than Idolatry was to Judaiſm.--- But this, at preſent, under the Roſe.]

I return to my purpoſe, to confirm out of the Jewiſh Hiſtory, the Divine as well as Human Right, of a coercive Power, in Matters of Religion, lodged in the Civil Magiſtrate.

We read †of a Commiſſion that King *Artaxerxes* granted to *Ezra*, for the beautifying of the Temple of God at *Jeruſalem*, and for reſtoring the exerciſe of the true Religion there, by a legal Eſtabliſhment; at the cloſe of which, he Authorizes him to put this Act of Uniformity in Execution; * **And whoſoever will not do the Law of thy God, and the Law of thy King, let Judgment be executed ſpeedily upon him, whether it be unto Death, or to Baniſhment, or to Confiſcation of Goods, or to Impriſonment.** And to let you ſee, that this Act had paſſed the Royal Aſſent and Approbation of the King of Kings, the God of *Iſrael*; the inſpired Penman, in the very next Verſe, *Bleſſes the God of his Fathers, for putting ſuch a thing into the Kings heart:* And according to Order, we read † That *Ezra*, with the Elders of *Iſrael*, did actually put this Penal Law in Execution; from ſo clear a Preſident, there is no evaſion.

† Ezr. 7.

* Ver. 26.

† Ezr. 10. 7, 8.

To descend to the new Testament: 'Tis confest, that in the Infancy of Christianity, in the days of the Apostles, we can produce no Instance of the Civil Magistrates interposing his coercive Power, in the defence of the Christian Church; but then there is a very good Reason for it, because there were then no Christian Magistrates; but to shew you the necessity of the thing it self, for the good of Religion, 'tis highly observable, that at that time, God supplied the want of the ordinary Power of the Civil Magistrate, by investing his Apostles, with an extraordinary coercive Power in Sacred things; whereby they inflicted Corporal Punishments, with more severity than the Civil Magistrate could pre-
* Act. 5. tend. Thus, **Ananias*, and *Saphira* his Wife, are struck dead by St. *Peter*, at a word of Command: And indeed, such a severe Example at first, was very requisite, to conciliate † Authority to those Governours of the Church, and to create a dread and terrour of offending in the rest, as
† Ver. 11. we find it did; † *And great fear came upon all the Church, and upon as many as heard these things.*

Afterward we do not find, that the Punishment of Death was inflicted upon any Offender by the Apostles; but other Corporal Punishments, and those very severe
* Act. 13. ones. Thus * *Elimas* the Sorcerer, for endeavouring to hinder *Sergius*, the Deputy, from turning to the Christian Faith, was by St. *Paul* struck with blindness. 'Tis true, that Embassadour of Christ (as our Author seems to observe) † did make use *of soft, and allureing Me-*
† Pag. 7, &c. *thods*, for mens Conversion and Reconciliation to God; but he might have observed too, that when Meekness and fair Means would not do, he shocke his *Virga Apostolica*, his Apostolick Rod over Offenders in Religion.
* 1 Epistle 4, 21. Thus he threatens the *Corinthians* * *What will ye? shall I come unto you with a rod, and in love, or in the spirit of meekness?*

neſs? This his Apoſtolick Rod, was (beyond all diſpute) the Power of Excommunication, and of inflicting thoſe Corporal Evils, which were then the uſual Conſequence of it; as you may eaſily gather from the ſecond Verſe of the next Chapter; which the ſame Apoſtle tells us, * he had *in a readineſs, to revenge all diſobedience.* †2 Cor. 10. 6.

Now it is very obſervable, that the Perſons whom the Apoſtle there threatens with his revengeful Power, were certain Schiſmaticks, that had diſturb'd the Peace and Order of the Church of *Corinth*, planted by himſelf; wherein they had proceeded ſo far, as to call in queſtion the Authority of that Apoſtle himſelf, as appears from the Context; and indeed, we do not find that St. *Paul* ever threatned, or menac'd any other Church after this manner; and why was he ſo particularly ſevere againſt the *Corinthians?* They had indeed their other Faults, common to them with other Churches; but then their Schiſms and Diviſions, whereby they groſly violated Church Order and Unity, were taken notice of by the Apoſtle, in a very particular manner, as a fault notorious in them, above all other Churches; which therefore incenſed him ſo ſeverely againſt them. They miſerably ſeparated themſelves into divers Sects, from the Church; which St. *Clement* (a fellow Labourer with St. *Paul*) tells us, begat at length ſo many Seditions in the State; and indeed a tranſition from one of thoſe Evils to the other, is very eaſie, and natural, becauſe the Settlement of the State, depends very much upon the Unity of the Church.

Now if God Almighty all along inveſted the Supream Magiſtrates of *Iſrael*, with a coercive Power in Matters of Religion, we cannot poſſibly imagine, that he will impute it as a Sin in his Chriſtian Kings and Magiſtrates. If the Apoſtles thought it not repugnant to the Chriſtian meekneſs

meekneſs and gentleneſs, which they taught others, and were Eminent for themſelves; but rather neceſſary to the ends of Church Government, to uſe that extraordinary Power, with which they were inveſted, of inflicting Corporal Puniſhments, and great Evils on notorious Sinners, Schiſmaticks, and Diſturbers of Church Order; certainly we cannot think the Chriſtian Magiſtrate tranſgreſſes the Laws of Religion, or the Genious and Temper of the Goſpel; who by the ordinary Power committed by God unto him, puniſhes ſuch Offenders with gentler Penalties.

After the Apoſtles days, when Chriſtianity began to to flouriſh in the World; and that ancient Propheſie of * Iſai. 49. 23. *Iſaiah*, was in ſome meaſure fulfill'd, * that *Kings* ſhould *be nurſing Fathers, and Queens nurſing Mothers, to the* Church of Chriſt: *That is*, when Chriſtian Churches had their Kings, and Magiſtrates of their own Faith; we find all along, that the beſt of them uſed their coercive Power, againſt Hereticks, Schiſmaticks, and all Diſturbers of Church Order; as I could eaſily prove out of Eccleſiaſtical Hiſtory, were I to deal with a Man, that had any reſpect for Ancient and Apoſtolical Writings.

One in Inſtance, indeed, I cannot well paſs by, *viz.* The Edict of the firſt Chriſtian Emperor, *Conſtantine* the Great, for the utter ſuppreſſing of all Heretical and Schiſmatical Conventicles, which he cauſed to be Publiſht, and put in execution throughout all the *Roman* † *Lib.* 3. Empire; of which *Euſebius* † has given us a Copy: In the Preface to the Edict, this Account is given of it, That the good Emperors patience and forbearance, towards the ſeveral Sects from the Catholick Church, had been wretchedly abuſed by them; and that therefore 'twas high time to put a ſtop to the growing Evil of them; and if he could not reclaim thoſe that were already ſeduced

duced from the Church, yet he thought it neceſſary to prevent their Infections from ſpreading any farther: Among the ſeveral Criminals pointed at in the Edict, the *Novations* are particularly mentioned; which yet were no Hereticks in any Fundamental Articles, but only Schiſmaticks from the Church in ſome dangerous Doctrines.

Nor were the Chriſtian Magiſtrates of the Church at any time cenſured, but on the contrary highly commended for this their Practice, (ſo long as it was managed with Diſcretion and Moderation) by the moſt Eminent Fathers of the Church in their days, as I could prove out of their own Writings, if the Men we have to deal with, had any Eſteem or Reverence for their Learning and Piety: And if a coercive Power in Sacred things, has been thus approved of by God, and put in execution by the beſt of his Vicegerents, almoſt in all Ages of the true Religion; as well under the Law, as under the Goſpel; I cannot ſee any Reaſon, why it ſhould be an abuſe of Authority now. Sure I am, not the Innocency, Modeſty, or quietneſs of Spirit, in the Schiſmaticks of our Age, can plead for extraordinary Favours to them, from our Government, above what was uſually ſhewn in former Ages of the Church, by the beſt Chriſtian Governours, to the Schiſms of their Times.

'Tis indeed high time, that a check ſhould be put to their Preſumption, who while they are favourably indulged with Liberty in Sacred things, inſtead of expreſſing their Gratitude, to the Authority that gave it, publickly claim it as their due, in deſpite of Authority it ſelf: For 'twas the Obſervation of Mr. *Calvine* (an Author extreamly admired by the moſt prevailing Sect among us, and therefore I hope, to them at leaſt, his Words will be of ſome weight.) * *There are none plead againſt the Magiſtrates*

* *Prælect. in* Dan. c. 4.

Magiſtrate's Coercive Power, and Sword of Juſtice, but thoſe who being conſcious of their own Hereſies, Schiſms, and Miſdeeds, are in danger, and afraid of ſuffering by it: and therefore would wreſt the Sword out of the Magiſtrates Hand, that they may perſevere in their Hereſies, Schiſms, Blaſphemies, and Offences, without Puniſhment, or Remorſe.

But leſt the Argument that I have faithfully purſued, from the Scripture of both Teſtaments, and from the Practice of the moſt celebrated Kings of *Judah*, and Magiſtrates of *Iſrael*, under the one, and of the Apoſtles, and beſt Chriſtian Emperors, under the other, ſhould be yet too weak to conquer their Prejudice againſt a Coercive Power in Matters of Religion, whoſe Intereſt and Eaſe is inconſiſtent with it; I will now, for a cloſe to the whole, *compaſs them about with ſo great a cloud of witneſſes*, as ſhall either ſhame them from pleading for Toleration, or make them who have any Modeſty remaining, bluſh at the Divinity of the choiceſt of their own Paſtors: For this is the poſitive Determination of a whole ſelect Aſſembly, of the moſt Learned and Eminent of them, in the Age they lived, upon the Cauſe I have in hand, (and indeed the only Publick Aſſembly that ever was convened, of Divines diſſenting from the Eſtabliſhment of the Church of *England*) whoſe Words I here tranſcribed *verbatim*, becauſe I do not remember, that I ever met with them quoted upon this Subject before.

* Aſſemb. Annot. upon *Exod.* 12.49.

* *Toleration of divers Religions is impious, and dangerous: Impious, if the moſt Paganiſh, Jewiſh, Turkiſh, and Antichriſtian Conſciences, and Ways, ſhould be permitted; for ſo moſt horrid Blaſphemies againſt God, and his Son Jeſus Chriſt, ſhould be ſuffered: and Dangerous, becauſe thereby the Indignation of the Almighty may be much provoked, many Souls may be ſeduced to damnable Errours, and the Church and State rent into deſtructive Factions. (It is) contrary to*

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Luk. 14. 23.—— *and many other places of the Scripture, which taken together, do clearly evict a negative Concluſion againſt Toleration of ſeveral Religions, where there is Power in the Church and State to ſuppreſs all, but that which is true, and conſonant to the Holy Scriptures.*

Having conſidered thus the weakneſs of our Author's two main Arguments for Toleration, drawn from the Nature of Faith, and the Primitive Practice of Chriſt, and his Apoſtles; I will have patience now to make my Remarks upon his four cloſing Particulars, which he ſo heartily recommends to the ſerious, and impartial Conſideration of all Lovers of Truth.

1. He would have it conſidered, * *Whether outward forced Conformity, to any ſort of Worſhip, (not mixt with Faith in the Worſhipper) be a Sacrifice well-pleaſing unto God?*—— *And conſequently, Whether they who by Terrors and Torments, do force Men to any external Form of Worſhip, of the Truth of which they are not inwardly perſuaded, do not thereby compel them to ſin, &c.* * Pag. 8.

I anſwer, Doubtleſs 'tis Faith, and a willing Mind, that makes all our Services acceptable to God; But what then? Will our Author infer from hence, That no one ought to be compell'd, by a Legal Authority, to give his appearance at any Divine Service, or Form of Worſhip, which he refuſes faithfully, and willingly to do; or that it is a ſinful Abuſe of Authority, to exerciſe ſuch a Compulſion? If ſuch a thing be thought a neceſſary Expedient for the Publick Peace, and Safety of the Nation, that is Argument enough for the Execution of it, albeit it may be inconſiſtent with any private Man's Intereſt; for that muſt always truckle to the Publick Good: but more eſpecially, when the Errours of Private Conſciences are ſet up in oppoſition to the Publick Eſtabliſhment, founded upon the cleareſt Truth and Reaſon.

Indeed by the ſiniſter Inference our Author has here made, it may be argued as well, That it is a Sin in a Magiſtrate to compel unwilling Men to the obſervance of any of the Duties of the Second Table; becauſe not the Performance of any of thoſe Duties, is any farther acceptable to God, than as they are performed with Faith, and a willing Mind.

But he ſeems to have prepared me an Anſwer to this,
* Pag. 21. * *No Man may pretend Conſcience to damnifie his Neighbour, in Perſon, Eſtate, or Name; the Civil Law is ſet as a Guard to preſerve theſe, and he that will preſume to violate it, juſtly ſuffers by the hand of Authority.* I anſwer, If no Mans Conſcience may be allowed to damnifie a private Man, much leſs to interfere with the Publick Good; and if he will allow an erroneous Conſcience to be forced in ſome things, he will never be able to give a ſolid, and juſt Reaſon, why it may not in others: becauſe the ſame Authority that has a Right to correct one Errour in Conſcience, has doubtleſs the ſame Right to correct all, upon the ſame account, *viz.* the Promotion of the Publick Good.

Now that ſome Diſſenters from our Church, do really pretend Conſcience for dammifying their Neighbours of their Legal Eſtates, I ſuppoſe our Author (if he be a Quaker) will not dare deny; or if he does, I am ſure many poor Country Vicars can convince him, by woful Experience; who with their Families may periſh by Poverty, before they can recover, (without the Rigour of the Law) their juſt Tythes, for their neceſſary Subſiſtence, from that brutiſh Sect of Men called *Quakers*; which yet are as much their Right and Property, as the Grey Coat upon *Thomas Speed*'s Back is his own.

Now if the Errours of an obſtinate Conſcience may not ſecure Men from being compell'd to their Duty to Man,

Man, I ſee no reaſon why it ſhould exempt them from a compulſion to their Duty towards God, ſince the one is thought as neceſſary for the Publick Peace, and Good, as the other: I grant, thoſe Diſſenters who through Penalties are compell'd to the Communion of the Church of *England*, may at firſt come without Faith, and a willing Mind; but the Conſequence of this, has yet been very good; for 'tis well known, that many thus compell'd at firſt, have upon a due obſervation of the Decency, and Devotion of our Liturgy, ſoon fallen in love with it, and thanked God for the Means of their Converſion; whom no Toleration could ever tempt from the Boſom of our Church again. It may therefore perhaps appear to be an Act of as much Kindneſs, and Charity, to compel Diſſenters to Church, as to force ſtubborn Boys to School; who though they may hate the Rod never ſo much at preſent, are yet brought by it to love their Books firſt, and afterwards the Rod that compell'd them to it.

The Second Conſideration our Author offers for Toleration, is the Royal Law of Chriſt; * *All things whatſoever ye would that men ſhould do to you, do ye even ſo to them.* This is indeed a Royal Law, the Baſis, or *Magna Charta*, as it were, of the Law, and the Prophets, and is of univerſal concern, in the Rules of reciprocal Juſtice between Man and Man: but then it is extreamly miſuſed, when put into Diſſenters Mouths, who are legally proſecuted for Schiſm, and Faction; for, as ſuch, they are ſuppoſed to be Criminals at Law: Now though Men under ſuch Circumſtances may make uſe of this Royal Law in their own defence, to thoſe who are authoriſed to proſecute them, yet to little purpoſe, and with a great deal of abſurdity: for though ſuppoſing a Judge were himſelf a Criminal, we may imagine he would be

* Mat. 7. 22.

unwilling himſelf to ſuffer; yet this cannot be thought a ſufficient Plea, from a Criminal to a Judge.

His Third Conſideration is much to the ſame effect with the Firſt; and therefore may take the ſame Anſwer; only he adds this Aggravation, That * *Attempts to impoſe upon Conſcience in things Religious, is a high, and manifeſt Contradiction to the Spirit of Truth.* Now in anſwer to this, I will only ſuppoſe, what in this Caſe is natural to be ſuppoſed, That the Conſciences of thoſe who divide themſelves by Schiſms, and Factions, from the Eſtabliſh't Church, are miſguided, and erroneous, or at leaſt they are look't upon as ſuch; now whether a compelling Men from Errour to Truth, be a Contradiction to the Spirit of Truth, let the Reader judge. 'Tis true, the Apoſtle ſays, * *Let every man be fully perſuaded in his own mind*; but then his Lord and Maſter hath ſaid alſo, upon the ſuppoſition that Men refuſe to be wrought upon by Perſuaſions, || *Compel them to come in, that my houſe may be filled.*

His Laſt Conſideration is to this effect, † *Whether every Man, ſtanding obliged to render an Account of himſelf to God, ſhould not manage the Concerns of his own Soul, according to what he himſelf doth underſtand and believe?* I anſwer, This Conſideration preſſes for ſuch a Libertiniſm, and Licentiouſneſs, as I am ſure no modeſt Diſſenter can deſire; it beſpeaks Liberty not only for Schiſm, and Hereſie, but for Atheiſm too; ſo that the Atheiſt, that will believe there is no God, ſhall be allowed to manage the Concerns of his Soul according to that Belief: nay, the barbarous Murtherers of the Holy Apoſtles, fore-mentioned by Chriſt, are countenanced by this Notion; for according to what they then underſtood, and believed, the Text expreſly ſays, * That *in killing them, they ſhould think they were doing God Service.*

* Pag. 9.

* Rom. 14. 3.

|| Luk. 14. 23.

† Pag. 9.

* John 16. 2.

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At the Cloſe of his tedious Digreſſion for Indulgence to Diſſenters, he brings in * *Death (the King of Terrors)* to afright thoſe, whom the weakneſs of his Argument cannot perſuade to a Compliance; but Men of honeſt, and rational Principles, will not be ſcared out of them by that *King of Terrors*, eſpecially when confined in our Author's empty *Parentheſis*: Indeed he might with the ſame trouble have claſp'd in the whole *Paragraph*, as well as that *Periphraſis* of Death, for any thing of argument or weight it has in it. * Pag. 10.

The Sum of all is this, That an eſtabliſh't Church muſt have Laws for its Uniformity, has in the beſt Ages of Religion been thought as neceſſary, as that there be an eſtabliſh't Church in a Nation; eſpecially then does our Eſtabliſhment require them, becauſe the Diſſenters from it are ſo numerous, and turbulent: and I may modeſtly ſay, That the Laws of this Kingdom for Toleration, now by Authority connived at, are as mild and gentle, (howſoever at any time irregularly executed) as any probably that have been made of that nature: and I am ſatisfied, it was the neceſſary Defence of the Kingdom, from the incroaching Evil of Schiſm, and Faction, that firſt extorted them from our Law-givers.

And though the ſeveral Schiſmaticks from our Church may, while they themſelves are at the mercy of the Laws, plead for Toleration; yet I am fully ſatisfied (by what they did, when they once forced our Government up-ſide-down) that were any of them the National Party, they would ſhew unſpeakably leſs pity to Diſſenters from them, than what in the ſevereſt of Times they have received as Diſſenters from Us. This is a Truth that has been confeſt as the Thoughts, even of ſome ſober, and quiet Diſſenters, in my own hearing; who declared, they had rather live under the Government

ment of the Church of *England*, than to see any Party of the Dissenters rise up above it, because of that innate Rigour that is generally lodged in their Minds, for their own Persuasions.

If the *Independent* condemn this as Heterodox, let him take (for his satisfaction) a Journy to *Scotland*, and try a little what 'tis to live a Dissenter, under the Government of *Presbytery*: If the *Presbyterian* want satisfaction, let him go over into *New-England*, and satisfie himself how 'tis to live a Dissenter under an *Independent* Government: Sure I am, our Author would have done those of his own Persuasion much more service, had he sent his Arguments for Indulgence thither, where *Quakers* have not only been menaced, but even hang'd for their Religion; rather than broach't them so unseasonably here, where Licentiousness is granted to all. In short, those Dissenters must be far gone in Impudence, who are forward to charge the Execution of our Penal Laws in King *Charles* the Second's Days, with Severity, and Persecution, if they seriously consider how far the Letter of our Laws came behind, in Rigour, the Pattern they gave us in the Days just before, whose Statute for putting in Execution the *Directory*, was worded with this rigid Sentence:—— **That if any Person hereafter shall use or cause to be used, the Book of Common Prayer, in any Church or Publick Place of Worship, or in any Private Place, or Family, within this Kingdom: Every Person so offending, shall for the first Offence pay the Sum of Five Pounds; for the second, Ten Pounds; for the third, shall suffer one whole Years Imprisonment, without Bail or Mainprise.** And now I hope I have given our Author a Digression for his Digression again.

* Pag. 10. He comes now * to make his particular Animadversions, upon the Contents of the Epistle to his Sermon; but

but the thing it ſelf is ſo light, and his Animadverſions upon it are ſo Impertinent to the purpoſe, that I do not think it worth while to trouble the Reader, with a Vindication of the one, or Remarks upon the other; only I muſt needs ſay, I have Charity to think, that the heavieſt Charge our Author ſeems to lay againſt it, is undeſerving; I readily grant, *To jeſt with ſerious, and ſport with ſacred things, is juſtly exploded by Men of Religion.* But I am inclinable to imagine, that the Scripture Phraſes made uſe of in that Epiſtle, were by no means intended to ridicule things Sacred, but only to expoſe the Vanity and Spiritual Pride of thoſe, who uſually appropriate thoſe Expreſſions to themſelves, by way of excluſion to others, who are not of their Perſwaſion, as if Saintſhip were peculiar to Schiſm, and an Antipathy to Unity, the genuine Badge of a Diſciple of the Prince of Peace.

Methinks I cannot but obſerve likewiſe, that notwithſtanding this deſign of the Epiſtle, our Author (not to break an old Cuſtom) gravely applies all thoſe Scripture Phraſes, which are ſo many Expreſſions for the Saints of God in Holy Writ, to himſelf and his Diſſenting Brethren; which (while I conſider the Lives and Converſations of many among them) I cannot but look upon, a very great Prophanation of Scripture: So that he was reſolved, in all things, to be even with his Adverſaries; and if they ridicule Scripture, he will be ſure to prophane it: If he ſuppoſed thoſe Sacred Phraſes to have been uſed ſeriouſly, why does he find fault? If only drollingly and jocoſely, why does he apply them to himſelf and his Brethren in a ſerious Sence? For to be Sacred with a Jeſt, is as ridiculous, as to jeſt with things Sacred is Irreligious.

In his Animadverſion Page 13. the Reader may obſerve ſuch a Venomous ſtrain of Scurrility and Malice, running

running through the whole Paragraph, (not againſt his particular Adverſaries, but againſt our whole Communion) as I am perſwaded the Devil himſelf (as great a Satyriſt as he is reported to be) cannot out-do, unleſs he firſt dip his Pen in our Authors Gall. He tells you (if you will believe him) that ſeveral hundreds of Churchmen, Voted with the Factious Crew, all ſober Men, deſerving doubtleſs of that Character, becauſe of their Party: Nay, hereby I am perſwaded, had *Lucifer* himſelf appear'd in human ſhape at that time, and Voted for them, he had paſſed in the ſanctifi'd Crowd, for a modeſt ſober Gentleman, unleſs ſome of us had firſt diſcover'd his Cloven Foot: For I have many years made it my particular Obſervation, that our Diſſenters chiefly advance themſelves in the World, by this Religious Cunning and Policy; they never publickly explode Vice among themſelves; and though they generally differ more from one another in Principles, than from the Eſtabliſht Church, yet they induſtriouſly ſtifle each others Crimes, while all joyn with open Mouths, to run down the whole Communion of the Church, in full Cries; they have ſuch Critical and Cenſorious Eyes, that they can ſee clearly a Mote in an honeſt Church-mans Eye, though they have a Beam in their own for a Teliſcope; which is a Humour extreamly contrary to the Genious of thoſe, who belong to the publick Communion, who are upon the other extream, too free and open. But what ſhall I ſay, (they are our Saviours own Words.) †*The Children of this world are in their generation, wiſer than the Children of light.*

† Luk. 16. 8.

It is not enough, that our Author dubs all pretended Members of our Church, for ſober Men, that Voted for his Party; this is only an Inſtance of his Partiality and Spiritual Pride; but to ſhew you the ſingular ſtretch of his Malice, he would by a ſly inſinuation, perſwade the

the World, that the two WORTHY KNIGHTS, who were (for their real Merits, as well in reſpect of their Perſonal Qualifications, as in regard to the great zeal they have always expreſt, for the two grand Supporters of our Ancient *Engliſh* Government, Monarchy and Hierarchy,) deſervedly choſen our Repreſentatives; had few or none that gave their Voices for them, but who were men of the moſt ignominious Characters imaginable, ripe for the hotteſt Frunace of Hell, if what he ſays of us were true: Nay, it would tempt one even to think, that he has been in Fee with *Pluto*, and taken the liberty to ſearch every Cranney of the Infernal Shades, to furniſh himſelf with variety of the moſt helliſh Characters; to let the World ſee, that he has not only Partiality enough to ſanctifie Villains, but Malice enough to Villainize the beſt of Men. Is this his way of * *debating calmly, and in the ſpirit of Meekneſs*? Is it thus, that he makes good the importance of his Title, **Reaſon againſt Rage**? *Rare Juſtice, admirable Ingenuity!* The ſum of all his Reaſon is lodg'd in the firſt Word of his Book, while Rage and Malice ſpeak the reſt. I ſhall not here debauch my Paper with a Tranſcript of thoſe foul Expreſſions, which doubtleſs he thinks a very great Ornament to his; where I rather chooſe to refer the Reader for his ſatisfaction, and let him try, whether his Patience will permit him to read, what the Author, without a bluſh, has there wrote, againſt a whole Community of Men.

* Pag. 6.

Now, in Anſwer to that Venomous Paragraph, I ſhall only ſay, what is impartially my Sence, That poſſibly many ſober Church men, deluded with Flattery and Hypocriſie, might, out of an honeſt meaning, vote with them, (who have I hope by this time, diſcern'd their Error) but then, I muſt confeſs my ſelf inclinable to

imagine, that many of thoſe, whom he calls ſober Church-men, were made Proſelites to their Party, by a Meal of Beef and Ale: On the other hand, I will not be ſo Peremptory, as to deny, but that many, who gave their Votes among us, might (for any thing I know) be ill Men, and of looſe Principles; for of ſuch (God knows) all Sects and Communities of Men, have too great a number; but then I am fully ſatisfied likewiſe, that many hundreds of good Chriſtians Voted for the preſent Repreſentatives, and that our number of ſober Men, was as great (to ſay no more) as theirs; for I will not be tempted to recriminate with our Author, and ſay, that all on our ſide were ſober Men, and all againſt us Vile and Profligate.

Nor will I ſuffer my ſelf to make a ſtop at his Anim-
* Pag. 15. adverſion, * upon thoſe Denominations that were given him in the Epiſtle, of the *Ancient*, *Pious*, *and Learned Author*; leaſt conſidering how ſeriouſly he applies all in good earneſt to himſelf, at the ſame time that he calls them *ſcoffing Denominations*, and a *nauſeous Libel* that gave them; and obſerving how he takes an Advantage thereby, to value himſelf upon the account of his Age, Piety, and exemplary Humility, I ſhould be tempted (as 'tis very natural to any Reader) to charge him with abundance of Spiritual Pride, and Self-conceit, being perſwaded with my ſelf, that there is uſually the greateſt Pride in a publiſht affected Humility.

But methinks I cannot well paſs by the Declaration he makes in the ſame Paragraph, of that which confirmed his Reſolution, to give his Vote for his Candidates; *had they not been both of the Communion of the Church of* England, *I ſhould not* (*for ſeveral Reaſons*) *have given my Voice for them.* Now I could heartily wiſh, that they both equally anſwer'd this Character, who are otherwiſe (as far as I can underſtand) Men deſerving Eſteem

in

in the City; but conſidering how frequently one of them is ſeen at a Diſſenting Meeting, and how upon all *Publick* Occaſions, he cloſes in with that Intereſt; he mig*ht* have convinced us, that he had ſome Modeſty left in himſelf, and much more reſpect for that Gentleman his Candidate, had he omitted this Declaration, ſo very impertinent; for I do not find, that *Thomas Speed*'s printing him for a true Member of the Church of *England*, has done him one jot of Service to prove him ſo.

When he comes at the Cloſe, to ſpeak of the preſent Repreſentatives, his Character of them is very modeſt (the firſt Inſtance of Modeſty, perhaps, in his Pamphlet) *He does not remember, that he ever had any depending difference or diſpute, with either of them, or they with him.* Now this Negative Character of our Worthy Knights, I look upon to be very conſiderable, if rightly underſtood; for not to be poſitively abuſed, by one ſo very Cenſorious, is a very great Commendation. Nay moreover, he makes a very ſolemn Declaration (calling God to Record) that *it was not any the leaſt inward Prejudice againſt them, that prompted him to Vote as he did.*

But now let the Reader obſerve, what a little regard he has to the moſt ſolemn Proteſtations, when they ſtand in his way; for in the very next Paragraph (though no doubt, deſignedly worded with obſcurity) he has this plain meaning; That he apprehended by *ſeveral Expreſſions, dropt up and down*, that the preſent Repreſentatives, *deſigned their endeavours (at leaſt) to reſcind, and anul, the late Act of Indulgence to Diſſenters*; which, *obliged him to manifeſt his ſober diſſent from them.* Now, that in the former Paragraph, he ſhould ſo ſolemnly declare, he had no Prejudice againſt them; and immediately after in this, diſcover himſelf inclinable to think, That they were *ſpirited for Perſecution*, is to me a Riddle:

For I cannot think it poſſible for him, not to entertain an inward Prejudice againſt any, whom he believe averſe to Indulgence to Diſſenters: But ſurely one of his Sect, had (above all others) the leaſt reaſon to expreſs averſion, ſo publickly, againſt one of our preſent Repreſentatives eſpecially, who (if I am not miſinformed) did them, in the firſt Seſſion of Parliament, a ſingular Service.

Page 18. Our Author calls the Re-publiſhers of his Sermon, *Men of brazen Fore-heads*, becauſe thereby they ſeemed to *affront, and run upon King* Charles *the Second's moſt Gracious Act of Indemnity and Oblivion*: But is not his Fore-head of the ſelf ſame Metal? Who in the ſame Book, wherein he accuſes them, is in effect guilty of the very ſame thing himſelf; in that he Publiſhes to the World ſuch a venomous Relation, of paſt Severities, which were executed upon Diſſenters, in King *Charles* the Second's days; for if there were Faults committed in thoſe days of Proſecution, why ſhould not our preſent Soveraign's moſt Gracious Act of Indemnity, have ſtopt him as much from Publiſhing thoſe, as he expected King *Charles* the Second's ſhould have checkt them, from publiſhing his, which were indeed ſufficiently publiſht by himſelf long before?

What? does he think, becauſe he has the liberty of his Conſcience ſecured to him by Parliament, that therefore he has a peculiar freedom of ſaying what he pleaſes, without check or controul, that he ſhews himſelf thus partial and licentious? Or does he think himſelf Scandal-proof already, that it is ſo. * *impoſſible to draw a black Line of Reproach over him, and render him odious?* Methinks it looks, as if he either wanted or miſtruſted good Neighbours, that he is thus beholding to his own Pen, and the Drolls of what he himſelf calls a *Scurrillous Libel*; to

* Pag. 18.

publiſh

publiſh to the World his own Excellencies. At the Cloſe of this Paragraph, he draws the Concluſion of his own Character, out of the formentioned Libel (with a *Mark Reader*) *That he hath for many years laſt paſt, ſequeſtered himſelf from the World, and Concernments thereof, to a religious and ſtrict Life, within the compaſs of his own Family.* This Character ſo tickled the old Gentleman's Fancy, that [*Mark Reader*] he out of meer Gratitude to the Author, and as a Complement to himſelf, calls it not here, as in other Places of his Book, a *Scurrillous, Malicious Libel*; but a mild and unabuſive Term, Their own *Epiſtle*: Which ſhews, that he who will not be perſwaded, may be flatter'd into good Manners.

Now, *to confirm* this Character, and *Teſtimony of his Chriſtian manner of Life*, he proceeds, * To tell you a Story of two *Thomas Speeds*, which (according to the beſt of my Remembrance) runs to this Effect. —— * Pag. 19.

It ſeems there was one *Thomas Speed* an Independant, very famous in the days of Yore, *for little ſtrains of Wit, and enticeing words of mans Wiſdom*: He flouriſht in the *Oliverian* Age, and was a Man who bore (as far as I can underſtand) an Office in the *Holy Army*, then raiſed for ſuppreſſing the publick Vices of the Age, wherein he was very zealous and active; and then when he came in the Pulpit (for you muſt know he could preach) he had ſcarce his Fellow; I dare ſay, he deliver'd as good Divinity then, in his Red-Cloke, as any that comes from the Linſie-woolſie Clokes of theſe days (no diſparagement to the beſt of them all); and then that which made the Word more powerful, was its being delivered in a Red-Cloke, as the manner of thoſe days was; every Commander then wore the Spiritual, as well as the Carnal Sword; and he was a mere Aſs of an Officer, that could not Preach as well as Fight: For you muſt underſtand,

ſtand, Sir, this was their Holy and Religious Method; In the Field they opened the Text to the Right and Left, and cleav'd aſunder as many Heads as they could well Proſecute; and then afterwards, in the Pulpit, they uſually made their Application. Ay, and then the Buſineſs of the Reformation of this Kingdom, from its publick and crying Sins, was carried on with Vigour. I dare ſay, there was more Execution done there in one day, than is done among us now in Seven years: You ſhall have now, Sir, the Mayor of a Town, with his taudery, uſeleſs Sword, pretend to reform the loathſom Sins of the Age; but alas he is not ſenſible of the greatneſs of his Undertaking; 'tis a Task for a *Holy Army*, and therefore much too great for a ſingle Sword; he may indeed do ſome good upon thoſe of his own Perſwaſion; but thoſe of all Parties, who differ from him, hate to ſee any ſet up for a Reformation but themſelves, and will therefore chooſe to ſin the more, out of ſpite to the Authority, than reform themſelves, becauſe it is not a Work of their own carrying on. But let that paſs on, I return to the famous *Thomas Speed*, the Commander and Teacher, that I told you of: was a Man (in ſhort) ſo zealous in the Cauſe then on Foot; and withal endu'd, with ſuch *an inward Affectation of popular Applauſe*; that *by it, he was (doubtleſs) prompted to intermeddle, with things that concerned him not; and to give his Judgment, of things he underſtood not.*

This Ingenious and Courageous young Gentleman, *Thomas Speed*, the Independant (willing you muſt underſtand, to ſleep in a whole Skin), died to the World, immediately after the Publication of King *Charles* the Second's moſt Gracious Act of Oblivion and Indemnity.

Now

Now out of the Aſhes of that *Phœnix* or *Canary* Bird, aroſe another *Thomas Speed*, and is ſtill living among us; who though of the ſelf ſame Fleſh and Blood with the former young Spark, is yet of a quite contrary genius, and Perſwaſion; as to his Religion (if of any) a Quaker; and as to his Humour, retir'd and ſedate; one that has *ſequeſter'd himſelf from the World, and the Concerns thereof, within the compaſs of his own Family.* All thoſe little Vanities, *that were glorious in the Eyes* of the other, *are of very low eſteem* with this Man. And thoſe things, which the other *lightly eſteemed*, are now *highly prized* with him. In ſhort, *he is of Age, and* (I am ſure) *can ſpeak for himſelf*: For if you will believe what he has modeſtly aſcribed to himſelf in his Book; all being put together, you will ſay that he comes not much behind, if not every whit equals, the Life of any of the Apoſtles; nay, the moſt Eminent of them had their notorious Failings, according to their own Confeſſions, but this living Saint acknowledgeth not, but rather * ſeems to deny, that ever he was guilty of any notorious Fault, or publick Miſcarriage, in all his Life-time.

* Pag. 15

Now here lay the Miſtake, that has cauſed all this unlucky Diſturbance: It ſeems ſome waggiſh Gentleman or another, to make himſelf merry, has of late re-printed (with an odd ſort of Epiſtle Dedicatory) a very bluſtering, frothy Sermon, of young *Thomas Speed*'s the *Independant*, preacht by him, in the Cathedral Church of *Briſtol*, Thirty nine Years ago, and father'd it upon *Thomas Speed* the *Quaker*, now living; whereupon this ſame *Thomas Speed* (rather than tamely ſubmit to the unjuſt Reproach of Fathering ſo deform'd a Birth) publiſhes to the World, in a late Pamphlet, the whole Truth of the Matter, to the end that this Miſtake might be rectified,

ctified, and the Saddle be put upon the right Horſe; affirming therein, *with equal Truth and Boldneſs*, That the *Re-printer of that Sermon was wholly miſtaken in the Man*; it was the Work of young *Thomas Speed* the *Independant*, not of old *Thomas Speed* the *Quaker*. Now I muſt confeſs, the Styles of the *Independant*'s Sermon, and of the *Quaker*'s **Reaſon againſt Rage**, are ſo very much like each other, for juvenile Strains of Scurrillity and Malice, that had not our preſent Author declared the Diſtinction, I ſhould really have thought both had been wrote by the ſame Hand.

Indeed (to be ſerious) had our Author in this place expreſſed his publick Abhorrence of the bloody *Oliverian* Principles, and Tranſactions, to which he was ſo publick an Abettor; and particularly, had he recanted with deteſtation, the Malice, Sedition, and Blaſphemy of his Sermon, I ſhould a little regard this Diſtinction he has publiſh't to the World, and his ſtrange Regeneration: but ſince he has only made a Recantation of the Levity of his Juvenile Wit, and the Vanity of his youthful Strains of Learning; I ſhall believe only ſuch an alteration in him, as is deducible from his Recantation, *viz.* That whereas he was formerly young *Thomas Speed*, now he is old *Thomas Speed*; and *Speed* will be *Speed* ſtill: and therefore all the after-uſe that he would make of this incredible Diſtinction in himſelf, falls to the ground, in the opinion of all rational Men, till he give more ſatisfactory Demonſtrations of his Change.

He ſeems to reflect upon the Members of the Church of *England* * for their Credulity, as Men *who live more by implicit Faith, than by any Rule they find by due Inquiry*. Now 'tis very ſtrange, methinks, that he who makes conſcience of walking by no Rule at all, ſhould impute the ſame as matter of Guilt to thoſe, whoſe diſtinguiſhing

* Pag. 18.

Character

Character it is, to be guided in their Religion by Rule. 'Tis Eccleſiaſtical Canons, and Sacred Rules, that principally affright him, and his Diſſenting Brethren, from us; who being utter Enemies to what the Apoſtle particularly injoins, † *Decency and Order*; think they are guided by the Spirit, when they *go a whoring after their own Inventions*. As for *implicit Faith without due Inquiry*, the Author (if he has any Faith at all himſelf) muſt needs be ſatisfied how unjuſt that Imputation is, upon the Community of the Eſtabliſh't Church, who are the only Promoters of Learning, and Knowledge, and Searchers of Truth in the Nation, probably out-done by no Community in the World: whoſe Learned, and Sacred Pens, in our late troubleſom Times, overthrew to wonder the Popiſh Cauſe, though ſupported with all the Arguments that the moſt Learned Sons of *Rome* could urge for its defence; even while our Diſſenters (for all their pretended abhorrence of it) not only were ſilent againſt it, but lent a very helping Hand (the *Quakers* eſpecially) and promiſed *Life and Fortune*, for the Promotion of it; and when the Times look't blackeſt, and Popery came thundring in like a Torrent upon us, theſe were the Men who ſtood by, and joyfully clapp't the Tragedy.

† 1 Cor. 14. 40.

The Author might much more juſtly have caſt the Imputation of implicit Faith, without due Inquiry after Truth, upon his Diſſenting Brethren, (particularly thoſe of his own Sect) who probably as much promote it, as the Papiſts themſelves; for the generality of them conceive a ſtrange Carnality in Knowledge, and make Conſcience of being ignorant; and as for our Diſſenters in general, 'tis obſervable, that the Words, eſpecially the Pen of a leading Man among them, has as it were a Leaſe of their Faith; hence 'tis they ſubſcribe ſo zealouſly,

One and All, their Approbation to our Author's Book; many among them, I am perſuaded, extol it, who do not rightly underſtand it; and others believe it, who never have read it: nay, I am apt to think, were *Thomas Speed*'s Name at the Frontiſpiece of the *Alcoran*, many among them, who knew not before what it was, would read it for equal Truth with Goſpel.

But true Sons of the Eſtabliſh't Church, are not ſo credulous as the Author would have them to be; they will diſcern the Spirit of Rage, and Fury, running through a Book full fraught with it, though **Reaſon againſt Rage**, be the ſpecious Pretence of the Title; they will not be cheated with malicious Lines, though never ſo curiouſly interlaced with gentle Touches of Hypocriſie; nor will they truſt a ſanctified Look, any farther than Words and Actions are conformable to it: and therefore, though the Diſſenters ſwallow that monſtrous Gudgeon which our Author has made, without the leaſt diſguſt, becauſe he has given the Bleſſing before it, * *I bleſs God, I always ſtood firm in the Practice of that Chriſtian Doctrine of Paſſive Obedience, and Non-reſiſtance*; yet I am ſatisfied, there is no true Son of the Church, who has heard of his paſt Behaviour, but will look upon it as a Lie deſerving of the Whetſtone, had it been for a Wager.

* Pag. 21.

Indeed I muſt acknowledge, that though it has been always my Obſervation, That thoſe whoſe tender Conſciences will allow them no liberty to ſwear at all, no not a Legal Oath, do generally take a freedom above others to lie; yet I could not have thought the Author had been ſo preſumptuous, as to attempt ſo unaccountable an Impoſition upon the World: Methinks, if neither Reaſon, nor Religion, nor the Conſideration of his Grey Hairs, could have check't him, even Humane Policy ſhould

ſhould have prevented him from publiſhing this egregious Lie, with ſo poſitive a piece of Impudence. If it be granted by Men of Reaſon, and Religion, That he has *always ſtood firm in the Practice of that Chriſtian Doctrine of Paſſive Obedience, and Non-reſiſtance*, who has ſometime fought againſt his lawful King, and abetted thoſe who embrew'd their Hands in innocent Blood-Royal; and who once delivered this for a Goſpel-truth in the Pulpit, That the Succeſs which the Rebels had againſt the Loyal Army of the Good, though Unfortunate King *Charles* the Firſt, was * *the greateſt Demonſtration of Grace, that ever Heaven made to any of the Sons and Daughters of Men, next to the Redemption of loſt Man through Chriſt:* (I ſay) If it be allowed, that this Man has always ſtood firm in the Practice of Non-reſiſtance, then perfidious *Judas* ſhall henceforth wear Red Letters in my Calendar.

* See his Sermon, P. 1.

The Author, to make us amends for the impious Reproach he caſt upon our eſtabliſh't Liturgy in his Sermon, tells us, * That he *hates no Mans way of Worſhip*, (he might have added alſo, Neither do I love them.) I am ſure he has expreſt no kindneſs for that way of Worſhip in which he was originally educated; he tells us, it was in the National way from his Childhood, therefore the greater is his ſhame to commence ſo inveterate a Foe againſt the Admirers of it: Certainly he never ſuck't in thoſe evil Principles, by which he has ſteer'd the Courſe of his Life, from our Mother-Church; ſince he has forſaken her, he has almoſt made round the whole Compaſs of the Chriſtian Religion, but yet ſeems to approve of no way of Divine Worſhip, but what is the peculiar Product of his own Enthuſiaſtick Brain; inſomuch that it would tempt one even to gueſs, it is his reſolution to find the way to Heaven without Com-

* Pag. 21.

pany, or not at all. Thus Men forſaking the Communion of a well-eſtabliſht Church, againſt which they can make no fundamental or ſolid Exception, under pretence of following the Light of an unwarranted Spirit, do ſcarcely ever after ſettle with ſatisfaction in any way, but are like benighted Travellers, miſguided by an *Ignis fatuus* out of knowledge.

The Author charges his *nameleſs Adverſaries* very zealouſly, for not guiding their Practice by their Prayer;
Pag. 22. * that whereas they *pray in theſe Words, From Envy, Hatred, and Malice, Good Lord deliver us; yet is their Practice far remote from their Prayer.* Now far be it from me to vindicate any to whom this Charge is due; but ſurely he (of all Men living) had the leaſt Reaſon to caſt this Stone, *(whoſe Heart is ſo full freighted with them all.)* I beg the Reader, for his ſatisfaction, only to read thoſe very Lines of his in the ſame Page, which immediately follow this his Charge, and I am perſuaded he will conclude, That the moſt venemous Fury in Hell could not have belch't out more malicious, and revengeful Fire and Brimſtone: but 'tis his misfortune, that tho' he has ſuch a critical Noſe, to diſtinguiſh the leaſt ill favour from another Man, yet he cannot ſmell his own intolerable ſtinking Breath.

Having now ſhot all his *Fiery Darts* at his Adverſaries, and perſecuted them through all the Degrees of Malice, he comes at length to cloſe up all (like a Man panting for Breath, or like a Fiſh gaping out of his Element) in milder Strains, by way of Advice; but it is ſo monſtrous, and incongruous, to all that went before, that it looks like the Tail of a Lamb at a Tyger's Rump; and will have no other influence upon a rational Reader, than to perſuade him, that the Author's Hypocriſie is of a piece with all other his Vertues. He tells his Adverſaries,

Adversaries at length, * *That he owes them yet one Christian Duty, which is, not Revenge*, (for that he has sufficiently paid them already) *but Forgiveness*; and I am satisfied, this Duty was owing till his Book was wrote, howsoever it was paid afterwards. * Pag. 24.

I shall not spin out my *FINIS* (by the Pattern before me) into a Sermon, being extreamly against Preaching without a Call, by Ordination; only I will venture a Word of Advice to all sober Dissenters, That they consider well with themselves the guilt of Schism from a well-grounded Church, and then try whether they can give an Answer of a good Conscience to God, for their wilful Separation from us, who were originally all of our Communion, but have (like cruel Vipers) rent the Bowels of their tender Mother, to fall away from her; and by this means have reduced us, who were before the Glory of the Reformation, and a Terrour to all *Europe*, to be *a Kingdom divided against it self*, *which* (Christ saith *) *cannot stand*. Since then the ill consequence of our unhappy Divisions is so dismal, the Guilt of them is doubtless very great, and must be charged somewhere: it behoves them therefore, who first made the Breach, to consider, whether the Cause of their Dissention was of such moment, as will satisfie for the Evil of it. It was either upon the account of Fundamental Articles, and Necessary Doctrines, or only Indifferent Ceremonies; if they differ from us in the former, their Errour is very great; for our Church enjoyns nothing necessary to be believed, and practised, in order to eternal Salvation, but what has been delivered down to us as such, by Christ and his Apostles; as appears from our Liturgy, Articles, and Canons: If they differ from us only upon the account of Indifferent Ceremonies, then is the Cause of their Separation a Matter only * Mark 3. 24.

of

of Indifferency, and therefore their Guilt is the greater, who for things of mere Indifferency, would dare to bring an Evil upon a Nation, of the moſt diſmal, and fatal conſequence imaginable. 'Twas this Conſideration that weighed with Mr. *Baxter*, an eminent Diſſenter, to make this Declaration, in the time of the Proſecution of Nonconformiſts; * *My Conſcience commands me to ſay, That many, through miſtake, I am perſuaded now ſuffer as Evil-doers, for a Cauſe that is not good, and juſtifiable.* If this Conſideration can prevail nothing with the invincible Prejudice of our Diſſenters, to induce them to conform; yet let them ſhew they have a little Reſpect left for Scripture, by following (not the Example of the Author I have now examined, but) the Precept of the Apoſtle, very pertinent at this juncture, * *As free, and not uſing your liberty for a cloke of maliciouſneſs.*

* Obed. Pat. p 79.

* 1 Pet. 2. 16.

As to all ſincere Members of the Eſtabliſh't Church, my Advice, with ſubmiſſion, is, That they be immovable in the belief of her Articles, conſtant in the practice of her Doctrines, and reſolute in the profeſſion of both: Let them not declare themſelves her genuine Sons, and upon all publick Occaſions ſide with her ſworn Enemies; theſe are really, in ſpite of all their Pretences, the moſt pernicious Foes to our Church of all, whom good Men deſpiſe, and God nauſeates; * *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot,*

* Rev. 3. 15, 16.

So then becauſe thou art luke-warm, and neither cold nor hot, I will ſpew thee out of my mouth.

FINIS.